

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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## CONDITIONS.

### THE CHRISTIAN SECRETARY.

PUBLISHED WEEKLY AT HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE  
CHRISTIAN SECRETARY ASSOCIATION.

AND

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From the Spirit and Manners of the Age.

### AN ESTIMATE OF THE INFLUENCE OF RELIGION ON NATIONAL MORALS.

Bayle, one of the first and most noted sceptical writers on the continent, has hazarded the bold assertion, "that even a nation of Atheists may live well together in a state of civil society." Mr. Ensor, a writer of our own country and our own times, has the hardihood to affirm, "that it is extreme phrensy, to suppose that man shall survive his mortality on earth, in a conscious independent existence." After cutting off all the hopes and fears of a future state, we cannot be surprised at his insisting that religious belief lends no support to morality; and has no beneficial influence on human conduct. Some men are fond of assertions which bear an air of paradox, or a cast of singularity and strangeness; like those rash soldiers, who conceive all glory confined to the post of the forlorn hope. If the authority of eminent sages and legislators, whether ancient or modern, be allowed to carry any weight, the confident and contemptible dictates of such men as Bayle and Rousseau, Ensor and Carlie, can gain little, and deserve no credit. But without resting on the authority derived from venerable names and exalted characters, the subject is worthy of being investigated by an appeal to reason and fact. Arguing the matter *a priori*, we might fairly conclude, that the man who believed the Being and Providence of God, the responsibility of rational creatures to the supreme Lord of the universe, and the certainty of future rewards and punishments, would have stronger motives to temperance and rectitude of conduct, than one who denied and ridiculed these principles. And if the conclusion be warranted in regard to an individual, it must remain with equal force in reference to a family, a community, a nation, or a world. I am aware it may be said, (for there is nothing too palpably absurd for some people to avow,) that even a consciousness that we are placed under the incessant cognizance of a Being at whose bar we must give up our final account, has no tendency to deter us from evil, and animate us to good actions. Such an assertion were flatly opposed to reason, and to all experience. If, however, sophistry could by any means impart to a colour of plausibility, it would be nothing but appearance and specious show. But do not men, it is asked, who profess to believe themselves responsible to an Omnipotent and Almighty God, often commit crimes in defiance both of their faith and of their fear? Granted; and do not children often violate the commands of their parents, and servants the orders of their masters, and subjects the laws of their sovereigns, though the consequences of such criminal conduct are known to be painful? Are we then to infer, that human authority, in these several relations, has no tendency to check or abate evil, because it does not wholly prevent or eradicate it? No tendency to promote good, because the effect is less than we might anticipate? No, certainly. And by a parity of reason, what is admitted in respect of human authority, cannot be consistently denied of that which is divine.

The knowledge, contemplation, and worship of God, unquestionably produce the strongest and purest emotions of which our minds are susceptible. Every attribute of deity, every evolution of providence, every bright discovery of grace and mercy, fills the soul with ideas, as salutary as they are sublime. We melt in penitence, wrestle in prayer, and exult in adoration and praise. Reverence, admiration, gratitude, love, hope, and joy, hence take their rise; and here find the amplest scope and finest field for their exercise. Nor is it conceivable how these passions of the human mind should be moved towards the greatest and best of Beings, without their having collaterally a benign influence on the civil relations and the social duties of life. To expect good citizens, where conscience is extinct, were a project as egregiously foolish, as an attempt to rear a stately edifice upon a foundation of yielding sand. The wisest men, of every age, have thought it better that mankind should have even a religion full of error and superstition, than to be given up to the dark and desolate vacuity of Atheism. "Were reverence towards the gods destroyed, I know not but mutual fidelity, and the social ties which bind man to man, and that most ex-

cellent virtue, justice, would be banished out of the world." It is, however, passing no eulogium on the superstitious worshipper, to prefer him to an Atheist. We are far from thinking with Mr. Hume, that activity, spirit, courage, magnanimity, "love of liberty, and all the virtues which aggrandize a people," are the natural growth of polytheism. A comprehensive and impartial view of facts would lead to a very different conclusion. But whatever may be said of the sacred rites of Greece and Rome, Christianity gives such views of the Being and moral government of God, as have an obvious tendency to purify and regulate the movements of the mind, and advance the welfare both of individuals and of nations. Nothing else can be found equally capable of touching and exalting all the springs of action. To say, as some do, that instinct, sympathy, and habit, are sufficient grounds and guarantees of morality, is to cover nonsense with a veil of general but unmeaning language. Instinct may direct the inferior animals; in man the control of reason is required; and reason requires that illumination from above, which the Gospel only supplies. Sympathy and habit become virtue or vice, just as one is directed and the other formed. A sound system of religious belief has a favourable influence in purifying and elevating the soul of man; and the process of argument by which this conclusion is drawn, is as clear as any train of reasoning on moral topics can be. Just conceptions of the wisdom and goodness of God in Providence produce contentment and resignation, and, of course, subdue the fretful emotions of anxiety and impatience. Glowing love to God, from a vivid apprehension of his boundless benignity and grace, begets a benevolent feeling towards all his creatures—particularly our fellow-men, to whom we are bound by various ties. How can envy, hatred and malice, arrogance, tyranny, and oppression, find a place or predominance in such an element? A deep and serious sense of the presence of Deity, of his unspotted justice, holiness, and truth, is utterly inconsistent with the deliberate practice of any kind of sin. A firm conviction that the present is only a probationary state, and that a world in which the righteous are supremely happy, and the wicked are wretched and miserable, is soon to open upon us, is adapted to weaken the servile attachment of our hearts to time and sense. Thus truth, equity, self denial, temperance, benevolence, disinterestedness, devotion, and all other virtues, receive their main support and nutriment from pure religion. One of the greatest philosophers of our age has produced, has justly remarked, "that scepticism is an evil of the most alarming nature; and as it extends, in general, not only to religion and morality, but in some measure also to politics and the conduct of life, it is equally fatal to the comfort of the individual, and the improvement of society. Even in its most inoffensive form, when it happens to be united with a peaceable disposition and a benevolent heart, it cannot fail to have the effect of damping every active and patriotic exertion."

But the infidel asks, In what kingdom or province has religion, even in its purest form, produced those glorious fruits which are ascribed to it? We reply, Its genuine tendency, though a thousand counteracting causes intervene, is sufficiently evident. But those who eternally eulogize philosophy, and boast that they can regenerate the world by their own theories of legislation, and the omnipotence of abstract truth, should be as ready to give practical demonstrations as to require them. Every tree must be known by its fruits; every system tested by its moral effects. We own, indeed, that such is the deep-rooted depravity and corruption of mankind, that the best institutions have but partially meliorated that portion of the species which has been subjected to their influence. But the Christian can appeal to experience and facts, with far more confidence than any other. There is confessedly less vice and more virtue, in those countries where Christianity prevails, than in the regions overspread by the Pagan or Mahometan rites of religion. And if an accurate estimate is made of European nations, the comparative purity or profligacy of their morals will be found to correspond with the religious systems and ceremonies to which they have been attached. Howard, in his perambulations of charity, long ago noticed this, and affirmed that, while he found some of the Protestant Cantons of Switzerland without one criminal detained in confinement for trial, the Popish Cantons had many; and, at the same time, the prisons of Naples were full of culprits. But we need not go abroad, or collect the testimonies of travellers; within the limits of the British Isles, we have ample scope for instituting an instructive comparison. Let the morals of Scotland be contrasted with those of Ireland. Every one knows, that, in the former country, industry, temperance, and integrity, eminently mark the character of various classes, and that these virtues grow out of the seeds of knowledge and piety early implanted; while, in the latter, the great mass of the population, brought up in ignorance, and shackled in the chains of a baneful superstition, are deep sunk in the grossest vices. Or, if we confine our attention to England, it will be seen that morals are in the best state, where religion is most flourishing and vigorous. In such districts, besides sobriety and industry, we usually behold a spirit of liberality and philanthropy working

\* Dugald Stewart's "Elements of the Philosophy of the Human Mind."

its way, and adorning the track it pursues with a profusion of benefits. Good character bears a higher value, and of consequence is guarded with proportionable vigilance. On the contrary, where the clergy are remarkably sunk in secularism and supineness; where public worship is greatly neglected, and no one utters a syllable of remonstrance, or heaves a sigh of regret; where the Sabbath,—that sacred day which is set apart for the rest of the body and the refreshment of the soul,—is shamefully dishonored and profaned; where cursing, and swearing, and blaspheming, in every form which a diabolical fertility of invention can devise, are become habitual;—do we not uniformly find every species of odious profligacy, degrading to the individual and injurious to society? Let the intelligent and impartial, who have had competent opportunities of observation, answer these questions. "Righteousness," said a wise Prince, "exalteth a nation, but sin is a reproach (and often a scourge) to any people." Now, if we either hear calm reason, or weigh and compare facts, we cannot but allow, that the best way of raising the general tone of morals, is by diffusing the principles and spirit of pure Christianity. The natural tendency of our holy religion is to prostrate pride, to tame ferocity, to subdue selfishness, to restrain dissipation and every kind of excess. But it has a vital energy in producing and promoting what is good, as well as in checking and destroying what is evil. The fairest virtues are its offspring and attendants; and while these virtues bless a solitary individual, or a single household, they form the highest honour and best safeguard of the nation at large. What shall we think, then, of those who, either openly or covertly, are always renewing their attempts to vilify and degrade religion? who lightly turn it into ridicule, or trample upon it with insolence and contempt? This is not drawing a fancy-piece,—a horrid picture which has no original. Persons who bear the character here given, are pretty plentifully scattered among us. Now, whatever may be their professions of patriotism, they are, in reality, the worst enemies of the country. As far as they have any influence, they pervert the principles, and poison the peace of the nation. Let those who would benefit and adorn their native land, and do every thing adapted to ameliorate the condition of the human race, be careful to guard against the mockeries and fallacies of modern infidelity. We have mentioned the paradoxical opinion of Bayle and Rousseau, and shall now subjoin the sentiments of one of the most illustrious generals and statesmen of our age. President Washington, in his farewell address to the people of the United States, which has been justly regarded as a legacy of wisdom, fitted to crown his eminent services, strongly acknowledges the necessity of religion to the well-being of a nation. "Of all the dispositions and habits," says he, "which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labour to subvert these great pillars of human happiness—the firmest props of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connexions with private and public felicity. Let it be simply asked, Where is the security for property, for reputation, for life,—if the sense of religious obligation desert the oaths which are the instruments of investigation in the courts of justice? And let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education, or minds of a peculiar structure, reason and experience both forbid us to expect that national morality can prevail, in exclusion of religious principle." In this passage we discover sound sense, integrity, an unassuming meekness, joined with magnanimity; a regard to things sacred, connecting an individual belief of the government of God, with the best interests of man. Compared with these sentiments, how rash are the assertions, how lax and flimsy the dogmas, of our sceptical writers. Some of our own statesmen have expressed themselves in language as firm and explicit as that which has been above recited; and we could wish their example were imitated by others. In these times of keen rivalry and political contest, the subject we have ventured to lay before our readers deserves more attention than it has received. May we not indulge a hope, that it will call forth the talents and stores of information which are required to do it justice? Happy would the writer of these pages be, to see this deeply interested topic discussed with all the ability and temper which it certainly merits.

### BAPTIST IRISH SOCIETY.

Extracts from the Reports at the late Annual Meeting, in London.

The Rev. William Thomas (of Limerick, one of the society's ministers) said, "I beg leave to state, that the number of schools under my superintendence were twenty-two; that these schools have been reduced by the unabated persecution of the priests to fifteen; but the Irish scripture readers were increased; they are situated in the counties of Clare, Limerick, Tipperary, Galway, and the King's County. The fifteen schools at present under my care are in a prosperous state, and the others may be re-established in several places, if the funds of the society would admit. Great good has been done, and the conduct and ex-

ample of the children, have differed materially from others, who, if they get any at all, are under that "instruction that causeth to err from the way of saving knowledge." The quantity of Scripture committed to memory by the children in your schools is almost incredible, and such is the anxiety to receive instruction, that a child in the school at Parson's Town, walks to and from the school ten miles, and commits a chapter to memory every day. At Arbour Hill, in the county of Tipperary, a young lady, Miss Frances Antisell, took compassion on two or three poor children, and she determined to teach them to read; they increased to five or six; the books were of a bad description which they had. She applied to me for some books; and when the children heard that she received them, a greater number fled to her for instruction. She appointed to meet them in one of her father's tenant's house on the following Lord's day, when, instead of meeting, as she expected, ten, there were forty, with their parents, who said, When will Mr. Thomas come to this part of the country? We hope you will prevail upon him to give us a day school, and no power on earth shall prevent us from sending our children. I was obliged to comply with their wishes last Lord's Day week, when I met the Miss Antisells, Lady Osborn, and other highly respectable persons, and about sixty children, and many of their Roman Catholic parents. When I closed the school, I showed the master and the persons present, the system of instruction they were to pursue. They were all delighted with the society's books. The people are so poor, that they cannot afford to buy books, even of an inferior description, much less pay for the education of their children. They were very grateful to the society, and although the school had been only a few sabbaths established, fifteen of the children had committed from two to six chapters each to memory. A respectable priest in the neighbourhood of Limerick, went into one of your schools, saw how the children were taught, looked at the books, and said, "this is a blessed society, and the man that would oppose it, lifts his puny arm against the Majesty of Heaven, and deprives his creatures of the greatest happiness they can enjoy on this side the grave." O, continued this respectable gentleman, "what a pleasure it is to see the children reading and committing the Scriptures to memory, and teaching their parents at home who gave them birth." I wish I could speak as respectfully of other priests as of this worthy man; but I will not render railing for railing, I will not speak unkindly of my countrymen, some of them think they are right, but we are assured they are awfully and dangerously deceived; but I hope the time will come when a great company of the priests will be obedient to the faith. John Nash is a most useful servant to the society.

I beg leave to say a little respecting his exertions as school-master and Sabbath reader. About ten years ago I went to the western point of the county of Clare to establish an Irish school, about sixty miles west of Limerick. When I arrived, it was reported that I was an officer who came from the King, and had a ship in the Shannon to take away all their children. The people drove their children before them, and hid them in the clefts of the rock on the Atlantic shore. John Nash came to the cabin in which I lodged, and begged of the mistress of it to intercede to get an Irish Testament for him, having heard that I had some to give away. She did, and I asked him whether he "could read the Irish?" he said he could. I opened the testament, and he read the 3d chapter of John in a most pleasing manner, which affected some persons present to tears. I promised him a Testament from the society, and that if he was a diligent, good man, I would encourage him, by recommending him to the committee. When I again visited the country in a short time, I found he was very diligent. I employed him as a Sabbath reader & school-master for the society, he became an enlightened, zealous, and very pious man. I shall never forget the large tears that rolled down his cheeks when I told him of the love of Jesus. He and all his family have left the Roman religion; he has taught a school at Killebra, containing from 60 to 100 children. He has also taught about 400 adults to read the Irish scriptures, and reads them to congregations in the villages round where he lives; the people love to have the Scriptures in their own language, and admire his amiable and pious spirit. The people told me, that they did not know what a Testament was, nor did they hear of it, until I went among them in that remote, neglected, but very populous part. The readers of the Irish and English scriptures are a very useful set of men; the number under my superintendence is six itinerants fully employed, and ten Sabbath and evening readers; they have also taught a great number to read the Irish Scriptures, and have been employed by the society to good effect. When I commenced the operations of the society in the most dark and dreadful parts of the south-west of Ireland, I had only one protestant in the employment of the society, and felt at a loss for suitable agents. By the blessing of God, however, upon my humble exertions under the society, he has raised up an excellent set of teachers and readers from among the Roman Catholics, who are decidedly pious, mighty in the scriptures, and zealously devoted to the service of the society. My labours extend over a great part of the province of Munster, and in some parts of Leinster and Connaught, in the counties of Clare, Limerick, Tipperary,

Galway, and the King's County. Large congregations have been formed in the houses of several excellent and highly respectable gentlemen, whose names I might mention with great respect and affection. The congregations are greatly increased. The last month at Carnue, there were more than 200 Catholics; at Camas more than 100 were denounced and excommunicated for hearing me preach where the gospel was never heard until I went among them. I trust I have endeavoured to maintain the motto of the Baptist Irish society, who, to their honour be it spoken, took the most difficult, and dark, and dangerous part of the Lord's vineyard for cultivation: that motto is, "Glory to God in the highest, and on earth, peace, and good will towards men;" and while I endeavoured to contend for the faith once delivered to the saints, I laboured to give no wilful offence to Jew nor Gentile, nor to the church of God, but to win them to Christ.—The Irish thank you for your kindness; they are grateful and generous, and your enemies know they are brave."

From the Sailor's Magazine.

The seamen's congregation in New-York has, during the last three months, been prosperous and encouraging. It has been as large, perhaps, as at any time during the warm season of the year; generally very attentive; and on some occasions deeply interesting. Seamen listen to the gospel as though they had a deep personal interest at stake, and were attending to a message of mercy sent to them from the throne of heaven.

Some instances of anxiety, have occurred two of which it may be proper to mention.

A captain, (whose pious wife attends the mariner's church, and has frequently expressed great concern for the salvation of her husband, and offered many prayers to God in his behalf,) came to this port last spring, and remained here a number of weeks. He steadily attended the seamen's meetings, both on sabbath and the week evenings. His mind had been previously exercised on the subject of religion, but during his stay he became more deeply impressed with the importance of making his peace with God, and the danger of delay. He called on the seaman's minister before he sailed, which was about the middle of June, with whom he had an hour's conversation. He said he had been, and felt himself to be, a great sinner against God, and desired above all things to obtain his favor. He appeared to be very anxious, and wept freely during the conversation. Before they separated they had prayers, during which the captain knelt down, and was much affected. After receiving such advice as was thought suited to his condition, and some tracts to read in his absence, the captain took his leave. He sailed the next day, followed, no doubt, by the prayers of his pious companion, and of the minister on whom he called for religious instruction.

The other is as follows.

"I have wanted to see you for some time, but had not courage to call. I came to your door yesterday, but my heart failed me, and I went away. I am an old man, nearly seventy, and my sum of life is fast setting in the west. I was brought up to the sea almost from a child. I have both commanded and owned a fine ship, and have sailed from the port of London and of New-York. From the time of the celebrated Mr. Murray of Boston, I have attended the preaching of the Universalists, and believed their doctrine. I have read the bible through frequently, and the time has been when I think I could have repeated the most of it by heart. But of late I have been greatly disturbed in mind. I am afraid I am not right." This last sentence he spoke with marked deliberation, and with peculiar emphasis, and then paused a moment; his countenance at the same time expressing all the deep anxiety of one whose long nourished hope of salvation was deserting him, and who was left in all the agony of uncertainty. He then repeated again, "I am afraid I am not right;" and then casting a look of such anxiety on the minister, as though the very next sentence he should hear was to fix his destiny for ever. "No! my friend," said the minister, "you are not right." This seemed to complete his misery. He could no longer control his feelings; and bursting into tears, he said, "O my God! what shall I do? I cannot sleep, or take any comfort. There is a load at my heart like the weight of a millstone. I called to see Mr. ———, (naming a Universalist minister,) "but he could give me no satisfaction. I even went to hear the female orator," (meaning Miss Wright,) "but was so disgusted with her doctrine, that I could not stay; and I left the audience long before she was done. The more I hear of these doctrines, the more dangerous they appear. Here I am, a poor, miserable, ruined sinner before God. What shall I do? What will become of me?" Here he paused, clasped his hands together in great agitation, and the tears ran down upon his aged breast. After some further conversation, he retired. The next evening he attended the Bethel meeting on board of a ship, and has regularly attended the seamen's meetings ever since. He now professes to have obtained some comfort of mind, and tremblingly indulges a feeble hope in Christ. Time will show whether the work is genuine or not.

### BIGOTRY.

He that feareth the Lord of heaven and earth, and walks humbly before him, thankfully lays hold of the message of redemption by Christ Jesus, and strives to express thankfulness by the sincerity of his obedience: he is sorry with all his soul when he comes short of

his duty: he holds watchfully in the denial of himself, and holds no confederacy with any lusts or known sin; if he fails in the least measure, he is restless till he has made his peace by true repentance; he is true in his promises, just in his dealings, charitable to the poor, sincere in his devotion; that will not deliberately dishonour God, although with the greatest security of impunity; that has his hopes and conversation in heaven; dares not do anything unjustly although ever so much to his advantage, and all this because he fears Him as well for his goodness, as his greatness; such a man whether he be an Episcopalian or a Presbyterian, Independent, or Anabaptist; whether he wears a surplice or wears none, whether he hears organs or hears none, whether he kneels at the communion, or, for conscience sake, stands up, or sits down; he has the life of religion in him, and that life acts in him, and will conform his soul to the image of his Saviour and go along with him to eternity, notwithstanding his practice or non-practice of things indifferent. On the other side, if a man fears not the eternal God, he does commit sin with presumption, he can drink to excess, lie, swear vainly and falsely, live loosely, break his promise. Such a man, although he cry up the Presbytery, although he be baptised or de-claim against it as heresy, although he fast all Lent, or fast out of pretence of avoiding superstition, yet notwithstanding these or a thousand more external conformities, or be jealous of opposition, to them, he wants the life of religion.—*Sir Matthew Hale.*

#### IRRELIGION OF NOMINAL CHRISTIANS A STUMBLING-BLOCK TO THE JEWS.

It is a remarkable fact, that the only idea which the Jews of these countries entertain of Christianity, is, that it is idolatry, and that Christians are gross idolaters. This fact will not, however, excite much wonder, when it is remembered, that in Roman Catholic countries the Jews see very little of the spirit of Christianity. They are prohibited from entering the Churches; and, in passing by, can only see the idolatry which is practised, and the gross superstition which prevails.

On one occasion I was surrounded by a great number of Jews, who introduced to me a very learned man, who had employed the whole of his life in the study of languages: this individual came, with great cheerfulness, to discuss various topics contained in the Talmud. Knowing that much reasoning would not be very profitable to either of us, with a view to turn his attention from that kind of disputation, I inquired whether he had ever read the Bible. Not having anticipated such a question, he replied, in a confused manner, "No, Sir." I then inquired whether he could tell how a sinner was to be justified before God, and he assured that he would be accepted of Him; the reply was, "No; I think no man can tell that." I then shewed him, from the Bible, in what state a sinner is before God, and explained to him the way of redemption by the promised Messiah, who had come in the person of Jesus Christ: having finished my address, I perceived his countenance change. He retired for a few moments; but, returning again, said, "Sir, I am greatly disappointed; I expected, on entering this room, to find a Christian here; but you are not a Christian, because I see you have your Bible, from which you read to us. You speak to us Jews in a kind and friendly manner, and you seem to regard the Sabbath Day. You seem to speak with reliance upon a future state of happiness, while here, alas! we see no Christians reading the Bible. We meet with no Christian who speaks kindly to a Jew, but persecutes and ill treats him in every possible way. Here, we do not find the Sabbath Day regarded. Here, those who are called Christians do not live as if they paid any regard to a future state; but indulge in pleasure, and live as though there was no God in the world." At length he said, "I cannot conceive that you are a Christian; and you are not a Jew. Are you one of the Ten Tribes, which were lost?" That question has frequently been put to me when conversing with Jews in Poland; and it shews the necessity of Missionaries, under the blessing of God, going among the Jews, and speaking personally with them, in order that they may shew, in the example of Christians, what Christianity really means. I have seldom met with a Jew who thought that a Christian believed in the God of Israel. In conversing with a Jew, he generally says, "I will not change my religion—I will not give up one God for another—I will not give up one belief for another—I will not forsake the religion of my fathers." The fact is, the Jew generally supposes that Christianity is quite a different religion from what the Bible teachers.—*Rev. J. C. Reichardt.*

#### "THE EYES OF THE BLIND SHALL SEE."

Among the Sabbath-school children who were present at a recent meeting in Providence, (R. I.) held for the purpose of hearing an address from the Rev. Mr. Bedell, of Philadelphia, a blind boy was distinguished for the promptness of his answers to several questions; and proved very clearly and satisfactorily, that his mind had been enlightened by the knowledge of religious truth.

A correspondent of the New-York Observer, who had been labouring in Queen's county, Long Island, states, that at Hallett's Cove, seven miles from New-York city, he found a small school of thirty children, the care of which devolved principally upon a blind man, and one or two ladies. The efforts of the agent resulted in the enlargement of the school from thirty to seventy in one week; the establishment of a S. S. Society; the engagement of a competent number of teachers; and the raising of funds to the amount of 27 dollars for the purchase of a library.

#### LOVE OF CHRIST.

"The love of Christ extends through all lands and ages. It reaches persons in every condition of life. The monarch is not above,

the beggar is not below it. The infant, expiring in the cradle, is not without its grasp; nor the hoary sinner tottering on the brink of the tomb. It descended, like the dew of Eden, upon our first parents, speedily after their apostasy. It travelled down through the antediluvian ages, until it entered the ark with Noah and his family and accompanied them over the ocean of destruction to the mountains of Ararat. It wandered as a pilgrim with Abraham, and followed him from Chaldea to the land of promise. It went down with Jacob and Joseph into Egypt, and returned again with Moses through the Red Sea and the wilderness to the same sequestered ground. It dwelt with the church in the Shochinah, until the Babylonish captivity. With Daniel it entered the lion's den; and to Shadrach, Meshack, and Abednego, in the caverns of the burning, fiery furnace, appeared with celestial splendour in the form of the Son of God. With the Apostles, it preached through the Roman world the glad tidings of great joy, which were announced to all people; and proclaimed glory to God in the highest, peace on earth, and good will towards men. From Asia it travelled into Europe; and even in the ages of darkness and superstition, found the cottage of piety and the cell of devotion, and sanctified them for its residence amid a world of corruption. At the Reformation it lighted the flame of virtue on a thousand hills, and awakened hymns of transport and praise in all the valleys beneath them.

"From Europe it crossed the Atlantic with the little flock, which sought and found a refuge for piety in this immense wilderness, and smiled upon every sanctuary which they built, every church which they planted, and every sacrifice of prayer and praise which they offered up to God. With the Missionaries, who run to and fro to increase knowledge, it is now sailing back to Asia, again to shower its blessings upon regions long accursed with drought and sterility.

"In these vast regions of the globe, and during this immense progress of time, it has never failed to visit a house where it was welcomed, nor a heart in which it could find a residence. To the feeble it has regularly imparted strength, and to the doubting confidence. To the solitary it has been the most delightful companion, and to the forsaken the best of friends. The eye of despondency it has illumined with hope and caused the heart of sorrow to sing for joy. Wherever it has appeared, life and immortality have sprung to light; and faith, repentance, and holiness have become inmates of the breast. The heralds of salvation have proclaimed pardon, peace, and reconciliation with God; and the soul, lifting up its eyes, has, like the seer of Patmos, seen the New Jerusalem coming down from God out of heaven, prepared and adorned as a bride for her husband."—*Dwight.*

#### REVIVAL AMONG THE INDIANS.

Our readers doubtless recollect the interesting letter we lately published from the Rev. Mr. Williams, respecting the revival among the Choctaws. The following extract of a letter from the Rev. H. C., to a friend in Lexington, gives a further detail of this great work.

MAYHEW, CHOCTAW NATION,  
July 14th, 1829.

I left the lower part of Mississippi the 2d of June, intending to pass on through Tennessee into Kentucky, and came on as far as Col. Folsom's, (one of the Chiefs,) and found the state of things so interesting, in a religious point of view, that I thought it my duty to remain during the summer, if I am spared. At a meeting in Col. Folsom's neighbourhood the first Sabbath in June, 93 persons professed to be anxious about their soul's salvation. The next Sabbath, a small neighbourhood twelve miles distant, 34 professed to be anxious. The Sabbath following in Col. F's neighbourhood again, there were 35. The next Sabbath the Rev. Mr. Kingsbury of Mayhew, Rev. Mr. Williams of Anikunna, and myself, visited Elliot, (one of the Missionary Stations about 100 miles from Mayhew), where they are destitute of preaching. The Lord appears to be with us, and although but few people attended, (owing to a report circulated by some malicious person, that the Captains had forbidden the Indians to attend, and threatened to whip those who did attend,) yet, about 20 persons were awakened. The Sabbath following we had a meeting at Monroe, in the Chickasaw nation, that was well attended, and between 40 and 50 persons were awakened. It was said to be the most interesting meeting that they have ever had in that nation. The leading men of the nation had previously been indifferent, perhaps I might say opposers to every thing of the kind. The Chiefs were all present at our meeting, and some of them were very much agitated. One, we think, left the place to conceal his feelings. Another remained till the close of the meeting—acknowledged that he was convinced of the importance of religion, and expressed a desire to have more preaching. I have not spent a Sabbath since I have been in the nation where there were less than 20 persons professed to be concerned and anxious about the salvation of their souls. And amongst the Indians, religion is so unpopular, as yet, that few I think, are willing to be known as anxious persons until they are so in reality.—The people appear to be taking sides, some for the Lord and some against him. What appears to be specially encouraging, is the fact, that most of the leading men in this part of the nation have come out decidedly on the Lord's side. Col. Folsom, the chief of this district, is a powerful man—as we say, "a host of himself," and he appears to be engaged with his whole soul in the good cause. There is another fact that is new to me in the dealings of God's providence. In Christian communities, young persons are generally the subjects of renewing grace, and comparatively few cases occur of aged sinners being brought to believe in the Lord Jesus Christ for salvation. But amongst our red brethren it is not so. The gospel takes effect upon the aged as readily as upon the young. I have witnessed some very interesting cases of this kind. One man near

100 years old attended one of our meetings for the first time that he had heard preaching in his life. He sat and listened with great attention all day, (for our meeting continued, with two or three intermissions, from morning till night,) and at night when he went home they set some victuals before him, but his appetite was gone. He was in great distress; but before the next Sabbath he was rejoicing in hope, and regretted that he had not known this when he was young. He had never heard of a Saviour before, and now he was old and could have but a few days to serve the Saviour on earth.

There are a great many such cases, of persons who gladly embrace the offers of mercy through a Redeemer the first time that they ever hear them preached. And it has appeared to me a very strong evidence of the divine origin of Christianity, that it produces the same feelings and effects on men in every situation in life. The same distress and anxiety under conviction, the same joy, and love, and peace, and happiness when they hope they have obtained mercy. And in every instance, so far as I know, where any of our red brethren have obtained a hope in Christ, they appear willing to bear the cross, despising the shame. They are willing to confess their sinfulness—the change in their views and feelings—and most of them are willing to pray to God in public, as well as in their families and in private. They would be shocked, and could hardly believe it, if they were told that there are professors of religion in Christian lands who are ashamed to pray even in their own families. I have sometimes been greatly affected, although I could not understand their language, at hearing them pray. The tones of their voice, their attitude, and every thing about them, appeared to manifest that they were holding intercourse and communion with God. And when they sing, (it is an exercise in which they take great delight,) it reminds me very much of the singing that I have heard in other places where there has been a revival of religion. I think I have heard as good singing, with as much taste and spirit, in these nations, as I have ever heard in Kentucky. And sometimes they spend nearly the whole night in singing and prayer. You may perhaps think that I am very extravagant in the statement I have made. I would rejoice if you could be present to witness some of these things, that you might judge for yourself. I do think that the people in these nations are improving rapidly in civilization and religion. They have enacted laws against the introduction and use of ardent spirits. Many that were habitual drunkards are reformed, sober, and industrious men. In this respect they have gone further towards promoting the welfare of the nation than any people of whom I have any knowledge.

For the Christian Secretary.

#### THE CONNECTICUT BRANCH OF THE BAPTIST GENERAL TRACT SOCIETY.

At the meeting of the Connecticut Baptist State Convention in June last, the formation of a Society, with the above title was recommended, and a form of Constitution reported by a Committee of that body, was published in the Minutes; but there was no specific time designated to carry into effect, the plan there proposed. The Agent of the General Society, is now on a journey for the promotion of its objects, and being desirous that the Branch may be established, with the advice and concurrence of brethren in the ministry, and others, takes this method of calling the attention of the churches afresh to the subject, and purposes, if the Lord will, to be in Hartford on Wednesday, the 30th of Sept. to attend to the organization of the Branch; and for that purpose hereby invites a meeting of all the friends of the design in the State, to be held at Hartford on that day, at 3 o'clock, P. M. It is hoped and expected that such brethren, as can with convenience, will attend and unite their prayers, councils, and contributions to accomplish the work. It will be highly gratifying to see a spirit of activity and liberality in this matter, equal to the ability and numbers of the Baptists in Connecticut. The Tract Society is going on prosperously, and affords to Christians an instrument they ought to use to spread the gospel of Him by whose name we are called.

NOAH DAVIS, General Agent.

For the Christian Secretary.

#### CHRISTIAN IMPROVEMENT OF TIME.

The improvement of our time is one of the most important subjects that should occupy our thoughts. For the manner in which we spend our precious moments here on earth, we shall have to render an account to Him who is Ruler of the Universe. Thus it becomes us, like good and faithful Christians, to see that our time is not spent foolishly, but in such a manner as to set a good example to the world at large; for much good and evil is affected by the influence of example; and it is sincerely to be feared that some professors who do not feel the importance of spending their time properly, are not watchful enough over their conduct, set bad examples, (and the world judging by outward appearance,) they leave room for them to say—we do not see any difference between professors of religion and the rest of the world. There is enough to do, and nothing being in the way of our performing our duty, we ought to see that it is done in thorough christian-like manner. The field is open wide and extends to the very ends of the earth. At home, is there no poor and needy that are in want of our assistance? If there is, they have a claim to a small portion of our time. Are there none who are laid on beds of sickness, deprived of the comforts of time? If there are, they also have a claim of charity which we ought not refuse to grant.

There are Missionaries abroad—they also must have some assistance—and to whom does it belong to help them?—It belongs to us, and we must be up and doing; for if we do not rouse ourselves from this lethargic slumber, night will overtake us, and we shall soon be in our graves, where there is no work nor device.

ROTHWELL.

For the Christian Secretary.

Mr. Editor,

It is a well known fact that a portion of those who attend the Sanctuary on the Lord's day, make it a practice to doze away a greater part of their time. Whether they deprive themselves of sleep on the week day with the view of making it up on this day, is a matter best known to themselves. But certain it is, as soon as the sermon is commenced, they are insensible of any thing that transpires during the service, unless they are awakened by some obliging friend. Now this practice is one that needs censure. Not only non-professors but members of the church, and those that soon will be deprived of this sacred privilege of hearing the Gospel, are seen indulging in this improper practice. Although they are warned by their Pastor to give their whole attention, yet they persist in trifling away that which ought to be spent in treasuring up the word of God. If frequent and affecting admonitions will not eradicate this habit, I ask what will; nothing but the consideration of this evil will have the desired effect. Every one that has become a victim to drowsiness in church, must exert their influence over its ravages, and firmly fix their attention upon the Speaker, and grasp every sentence as it proceeds from the mouth of the Preacher. If you find by repeated exertions that you cannot avoid sleeping, first ascertain what length of time you devote to this purpose, and then repair to your couch every Sabbath, and sleep as long as you do in church; if there be any time left which you do not wish to sleep in, attend to public worship. By this method you will render yourself a hearer of the word, which will be more profitable than a whole day given up to dozing and nodding and snoring.

OBSERVER.

#### CHRISTIAN SECRETARY.

HARTFORD, SEPTEMBER 19, 1829.

#### TRACT SOCIETY.

A Notice may be found in a preceding column of a Meeting to be held in this city on the last day of the present month, for the purpose of forming a State Tract Society. As we hope and believe that our friends are willing to forward an object which we deem very desirable, it is expected that as many Ministering and other brethren as conveniently can, will attend.

THE JOURNAL OF HEALTH.—The first No. of a semi-weekly pamphlet, of 16 octavo pages, published at Philadelphia, and conducted by an Association of Physicians, has just been received. Judging from the present number, we are led to conclude, that the object of the editors will be, to give plain and practical direction for the preservation of health, rather than dissertations on the cure of disease. The language and terms used, are such as to be understood by all readers. We hope that the patronage obtained will be such as to ensure its continuance. An article from this work, may be found on our last page.

The National Preceptor; or Selections in Prose and Verse, &c.—By J. Olney, author of a Practical System of Modern Geography and Atlas. 300 pp. Goodwin & Co.

Mr. Olney has for a number of years been engaged as a teacher of youth in this city; and has had ample opportunity to discover the defects in books used in Schools. In preparing this work for the Press, he has endeavoured to obviate all defects, and to adapt the publication to the capacities for which it was intended. No one we presume will doubt the fact, that a teacher is better fitted to prepare a work of this kind, than any one else; that this is well calculated for youth, we think will be evinced by the patronage bestowed upon it by the public. And while upon the subject of a READING book, we would respectfully suggest to parents and teachers, that less attention has been paid to good reading, than the importance of the subject demands. While every other branch of education has of late received a good degree of attention, this has been to much neglected; it is to be hoped, however, that this will hereafter likewise receive a due share of the efforts to promote a good education.

#### TO CORRESPONDENTS.

In consequence of a great pressure of business for some days past, letters from our patrons have not received their usual attention; we hope in a day or two to have sufficient leisure to answer letters now on hand.

#### BAPTISTS IN WORCESTER COUNTY.

The minutes of the Worcester Association have been received, giving an account of the Churches, on its annual session, at Sutton, Mass. August 19 and 20, 1829. There are in this Association, 17 Churches, 15 ordained Ministers and two Licentiates. The whole number of communicants is 1617. The additions in the last year have not been large, 64 being the whole total of baptisms. The three Churches which have been most favored, are, the Harvard, the Grafton, and the Worcester. There appears to be a liberal spirit pervading the Association, in reference to Missions, foreign and domestic, and the cause of Education for the Ministry.—The sum raised last year in Cash and clothing, was \$732.04 cts.—this year, the amount is \$842.10 cts.

Rev. Messrs. Loomis, Grosvenor, and Parker, were appointed a Committee on Intemperance. In their Report, they recommended, that the members of our churches associate with their fellow-citizens in general in forming Temperance Societies, and that every church consider itself, as it virtually is, a Temperance Society; and that every Minister bring this subject before his congregation. Entire abstinence is recommended, and ministers and churches and respectable citizens are counselled to resist the use of these poisons in every form and on all occasions. The acceptance of this

Report was accompanied with many forcible remarks on the evils of Intemperance.

The next session is to be at Princeton.  
*Christian Watchman, abridged.*

#### DUBLIN ASSOCIATION, N. II.

The annual session of this Association was held last week. A letter from a worthy minister who was present, states, that the season was harmonious and pleasant, and in his opinion more encouraging as to the future, than for several years past. The Rev. Mr. Cummings preached the introductory sermon, from Titus i. 5. This Association has resolved itself into a Missionary Society, Auxiliary to the State Convention; but we regret to learn, that a similar one within its limits has been recently dissolved. Our correspondent forbears to give the particulars of the meeting, presuming that "a formal account will be forwarded" by the Clerk of the Association. We hope this will be the case, and that the same officer in each Association will do the same.—*Jb.*

#### NOTICE.

A meeting of the Board of Managers of the Connecticut Baptist Education Society will be held at the house of Mr. Ahira Collins in Salem, on Tuesday, October 6th, at 2 o'clock, P. M. Punctual attendance is requested.  
BENJ. M. HILL, President.  
*New Haven, Sept. 19, 1829.*

#### NOTICE.

The Baptist Minister's Meeting, for the county of Berkshire and vicinity, will be held, with the Rev. Abraham Jackson, Hinsdale, Mass. on the second Wednesday and Thursday of October next; the first day will be devoted to public preaching, commencing at 10 o'clock, A. M.; the second to the appointments and deliberations of the Meeting, as requested that a delegation from each church attend.  
B. F. REMINGTON, Secy.  
*Savoy, Mass. Sept. 14, 1829.*

#### NOTICE.

The Litchfield County Ministers' Meeting will meet at Newmillford, East Baptist Meeting house, the last Wednesday and Thursday, in September, to commence at 10 o'clock, on Wednesday, A. M. Thursday for Ministers' Conference. The subject appointed for discussion is the Epistle of John, 3d Chap. 9th Verse, with its connection.  
ERASTUS DOTY, Clerk.

#### NOTICE.

The fourth anniversary of the New-Haven Baptist Association will be held, according to arrangements made by the Baptist Church in Woodbridge, and Salem, in the Congregational Meeting House in Salem, on the first Wednesday in October next, at 10 o'clock, A. M.

Clerks of Churches are requested to state in their letters, the names of ordained preachers in their respective churches; the number of scholars and teachers, in their Sunday Schools and Bible Classes; the number of volumes in their Sunday School and Church libraries; whether they have Missionary, Education or other Benevolent Societies, and the number of stated weekly meetings for religious purposes observed by the church.  
BENJ. M. HILL, Secy.  
*New-Haven, Sept. 19, 1829.*

N. B. Those ministers who are favourable to the formation of a Provident Society will, for particular reasons, please to meet at the house of Mr. A. Collins in Salem, on Tuesday October 6th, at 6 o'clock, P. M. instead of the time previously appointed.

#### POLITICAL.

From the National Intelligencer.

#### PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.

No. III.

In my first number I prepared the way to inquire what right have the Cherokees to the lands which they occupy? This is a plain question, and easily answered.

The Cherokees are human beings, endowed by their Creator with the same natural rights as other men. They are in peaceable possession of a territory which they have always regarded as their own. This territory was in possession of their ancestors, through an unknown series of generations, and has come down to them with a title absolutely unimpaired in every respect. It is not pretended that the Cherokees have ever alienated their country, or that the whites have ever been in possession of it. If the Cherokees are interrogated as to their title, they can truly say, "God gave this country to our ancestors. We have never been in bondage to any man. Though we have sold much land to our white neighbours, we have never bought any from them. We own the land which we now occupy by the right of the original possessors; a right which is allowed in all countries to be of incontestable validity. We claim, therefore, that no human power can properly compel us to leave our lands."

If the Cherokees are correct in their statement of facts, who can resist their conclusion? We might as well ask the Chinese what right they have to the territory which they occupy. To such questions they would answer, "God gave this land to our ancestors. Our nation has always been in possession of it, so far as history and tradition go back. The nations of Europe are comparatively of recent origin, the commencement of ours is lost in remote antiquity."

What can be said to such a statement as this? Who can argue so plain a cause?

It has been said indeed, that the savage of the wilderness can acquire no title to the lands through which he passes, he gains no right to them. Without admitting this doctrine, it is sufficient to reply here, that it has no application to the Cherokees. They are at present neither savages nor hunters. It does not appear that they ever were mere wanderers, without a stationary residence. At the earliest period at which the whites became acquainted with their condition, they had fixed habitations, and were in undisputed possession of a widely extended country. They were then in the habit of cultivating some land near their houses, where they planted Indian corn, and other vegetables. From about the commencement of the present century, they have applied themselves more and more to agriculture, till they now derive their support from the soil, as true and entirely, as do the inhabitants of Pennsylvania or Virginia. For many years they have had their herds and their large cultivated fields. They now have, in addition, their schools, a regular civil government, and places of regular christian worship. They earn their bread by the labour of their own hands, applied to the tillage of their own farms; and they clothe themselves with fabrics made at their own looms, from cotton grown in their own fields.

The Cherokees did not show themselves unwilling to sell their lands, so long as an adequate motive was presented to their minds. During every administration of the national Government, applications were made to them for the purpose of obtaining additional portions of their territory. These applications were urged, not only on principle, but by the consideration of the money or presents which they were to receive in exchange. And, strongly, by the consideration that they would become an agricultural people, like the whites—that it was for their interest to have their limits circumscribed.

For Sabbath Schools.  
About 70 copies of the above popular Questions for sale at this Office. ☒ Having been used in School the past season, they will be sold **CHEAP**.

## POETRY.

From the Charleston Courier.

## THE WREATH.

"Unwept, unhonored, and unsung."—Scott.

When I am dead,  
Breathe no soft music o'er my lonely tomb:  
Nor cypress spread  
On the cold sod where nature veils her bloom.

Let not a tear  
Fall on the spot where mould'ring relics sleep;  
When I am there,  
Grief's consum'd—the fountain may not weep.

Life is a scene  
Of anxious care and sorrow, from its morn;  
And few, I ween,  
Pass down its stream unwounded and untorn.  
'Tis joy to die,  
For those prepar'd for death—when the glad soul  
Redeem'd on high,  
Soars in the blaze where worlds unshrouded roll.

Why should a sigh  
Burst from the breast, o'er cold, insensate clay?  
Does the soul die?  
Or soar immortal—smiling at decay?

Prepar'd for death,  
Who would not joy to burst these trammels here?  
To lose his breath,  
And mount, on wings, and be a seraph there?  
O! that 'twere mine  
To feel within my soul, errant still,  
That faith Divine  
Which leads to joy, and Heaven's ecstatic thrill.

For me, let none  
Memorial rear, to guide th' enquiring eye;  
And all unknown  
The hillock be, where this poor dust shall lie.

I would not have  
A trace of grief exhibited by thee;  
Deep in the grave  
Be ev'ry thought, that could remind of me.

From the Baptist Preacher for September.

## THE GOSPEL.

"The Gospel opens to the believer, the blessed and soul reviving sanctuary of devotion.—Hither in the most troubled hour, his spirit can resort and repose. It is there the tumults of the breast are allayed, and the wounded spirit receives a healing balm. It is there the whispers of heavenly love are heard, and divine light shines on the mind. It is then, if at any time, he can say with all that feeling of rapture, which such language may be supposed to breathe, 'Whom having not seen, I love; in whom, though now I see him not, yet believing, I rejoice with joy unspeakable, and full of glory.' It is then that his faith is invigorated, and his hopes brightened, that the world and its vanities fade in his view, and the glories of immortality beam full upon his soul."

It is the privilege of the believer in all his afflictions, to enjoy the comforts that arise from the promises of God. These promises, so great and precious, are scattered throughout the Bible in the grandest profusion, and being at the same time of such an endless variety, they are adapted to the encouragement and support of Christians in every condition, while in this vale of woe.

Are they at any time anxious about their temporal concerns? How calculated to dissipate their fears, are such declarations as the following: "O fear the Lord ye his saints, for there is no want to them that fear him.—No good thing will be withheld from them that walk uprightly. Seek first the kingdom of God, and his righteousness, and all these things shall be added thereto." By such passages as these the Christian is taught to confide in the wisdom and goodness of his Heavenly Father.

Are his afflictions of a spiritual nature? The promises of the Gospel speak consolation to his heart. Is he depressed by a sense of evil, the malignity and guilt of sin, and by the crowd of imperfections that attach to his character? The Gospel assures him, that "the blood of Jesus Christ cleanseth from all sin." He listens to the gracious words of the Redeemer, saying, "Come unto me all ye that labour, and are heavy laden, and I will give you rest."

Does a conviction of the number, the power, the malice, the vigilance, and the subtlety of his spiritual adversaries, sometimes hang with a depressing weight upon his mind, and fill him with alarms? This weight is removed, and these alarms are dissipated by the animating promises which the Gospel brings to his ear;—promises of the Divine presence and protection; promises of the unchanging friendship and love of his Redeemer.

As God is faithful who has promised, and powerful to perform his word, how infinitely consoling must be such declarations as these, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

The Gospel unfolds to the believer, the glories of immortality, and assures him, "He that overcometh, shall inherit all things." It points him to the skies, and brings within the immediate view of his faith, that crown, the lustre of which, shall never fade. These views have a powerful influence in removing his sorrows, or to make the period of his sufferings seem short. It was thus with the apostles, and primitive Christians, notwithstanding their trials were far more complicated and oppressive, than ours possibly can be. "They reckoned that the sufferings of this present time were not worthy to be compared with the glory that should be revealed." They had respect to the recompense of reward. They believed that their sorrows would be short in duration,

and that the storms of life would be followed by an eternal calm. It was by frequently contemplating the grandeur of their destiny, it was by looking with faith's strong eye within the veil, that they not merely bore their afflictions with unparalleled patience, but exhibited that unconquerable, that triumphant heroism by which infidelity herself must have been confounded. And thus are the servants of God supported and comforted now. They are sustained by a hope full of immortality, brought to light by the Gospel, and which will never make them ashamed. They know that eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him." They believe that moment will soon arrive, which will bear them into the presence of Jehovah, "where there is fulness of joy; and to his right hand, where are pleasures forever more." How happy then, are they, who are in possession of this religion, accompanied with such blessed consequences. If on the boisterous sea of life the tempest should rise, the winds blow, or torrents of affliction fall on the disciples of Jesus, he who holds the helm, will steer his charge safe into the haven of eternal security."

"Survey the eastern hemisphere, and fix your eye on yonder distant spot in the horizon:—What do you see? The dawn of the Gospel day; some beam that emanates from the Sun of Righteousness, who will ere long 'full-orbed in all his rays complete.' arise and disperse those clouds of moral darkness which have long covered that land. You will be ready to ask the name of the place on which we believe such a flood of glory is about to be poured forth. It is Burma! The field in which your missionaries have toiled, and suffered, and have been blessed; where the seed sown by those who are dead, and by those who are living, God is causing to spring up, so that the wilderness begins to blossom as the rose.—It is the field, dear, or which should be dear, to the heart of every American Baptist. Our brethren, and our sisters are there, and by every obligation that is sacred, we are bound to support them, while they labor to undermine the strong holds of superstition and sin."—J. Cookson.

From Freeman's Sermon in the Baptist Preacher.

## ON IMPERANCE.

I observe in the fourth place, that the voice of philanthropy calls, if possible, still louder, and certainly, with more plaintive accents, to remove by entire abstinence, the tremendous scourge under which suffering humanity now lies bleeding at every pore. Who can count the miseries now in the land which flows from this source? Turn your eyes abroad to every village, and town, and city in our country, and what scenes are presented! The burning flood of misery sweeps with unceasing flow, over all our land! Go to the almshouses, the insane hospitals, the penitentiaries, and common jails, and the state prisons, in all parts of the United States; and who are there! What has forced its thousands and its tens of thousands into the dark dungeons. What has peopled the cells with prisoners, and the mad houses with maniacs? You go into these receptacles of misery, chill horror creeps over you as you descend the stone steps, and pass along the dark and narrow alley, between the massy walls. You look through the iron grates, through which the light of day but dimly enters. What do you there behold? There you hear the clanking of the prisoners' chain. The moan of sadness, the wail of sorrow, fall upon your ear. You gaze through the grate into the cell, until at length you get a glimpse of the miserable, the emaciated prisoner. There in his loneliness, and in his wretchedness he pines away. But why is he there? Was he not once the joy of his father, and the fond hope of his mother.—Were not his infantile years watched over with a thousand tender solicitudes? Did not his fond parents look upon him in the years of his childhood and youth, as the prop of their declining years. And did he not himself become the parent of a lovely and dependent family? Ah yes! But why is he now in the dungeon?—The road from the sunny height of prosperity, from the bosom of a once happy family, to the dark cell where you now stand and view him, was short. He looked upon the wine as it moved in the cup. He was invited to taste—he tasted; he repeated; he loved the poisonous cup; his affairs became disordered; poverty stared him in the face; he plunged into the vortex of dissipation; he became the perpetrator of some horrid crime. The arm of justice arrested him, and there he now lies where you behold him in the dungeon. The biting of the serpent, and the stinging of the adder, are now doing their work of torture to his heart. But when will he be released from that dungeon? The day arrives. The car and the coffin are brought to the prison gate. The crowd assembles; the prisoner is brought forth; he is placed upon his coffin; he is conveyed to the gallows; and launched into eternity. This is not the mere painting of imagination. Would that it were. But here the misery ends not. Go in search of the family of the wretched victim. A weight of sorrow has bowed down his aged parents to the grave. Go to his late dwelling of poverty and wretchedness. His wife in the midst of her years, has sank broken hearted in death. His children in a state of double orphanage, are either conveyed to the almshouse, or left shelterless, and unfriended, to roam the world, exposed to every vice, and every temptation. Do you return again to the prison? As you are guided around among its gloomy recesses, here you look into the dungeon, and behold the maniac. You hear his incoherent ravings; you

"Mark his fix'd gaze, his wild and frenzied glare,  
The wrecks of thought, the freezings of despair!"

INTERPERANCE.  
Extract from a Charge of Judge Doggett to the Grand Jury of Litchfield County, at the August Term of the Superior Court, 1829.  
"Should it appear that any of the offences

after which you may be enquiring, were committed under the influence of intoxication, this will be no excuse, nor any extenuation of the crime. This is a settled principle of law; and it is eminently fit that it should be adhered to with inflexibility. When reason, given to man to guide him in duty, to promote his welfare here, and to secure happiness in a future world, is taken away by the visitation of God, he is not the subject of punishment and is justly entitled to all our sympathy; but when, by the base practice of intemperance, he destroys it, he is a bold offender against his Creator, and is responsible not only to him for so gross an abuse of his goodness, but to society for the evil which he perpetrates.

Having mentioned this vice, so prevalent and so pernicious, may it not be added, that it becomes every minister of justice to lift up his voice against a crime so degrading to man, and productive of such destructive evils. If it be not equal in atrocity to some other crimes, by itself considered, yet when viewed as the parent of almost every other evil, what vice rises higher in the scale of offences? What vice sinks the victim of it lower? It spreads desolation every where—it withers the best hopes of multitudes of parents, and destroys domestic peace—it fills our almshouses, our penitentiaries, our jails, and our New-gates; and what is of far more tremendous import, it is rapidly filling the world of perdition. How strange—how humiliating the fact, that Great-Britain and the United States, two nations more signalized for the learning, morality, and religion of their inhabitants than any others, should be distinguished also for this detestable vice!!

It belongs not to the place, nor the occasion, to suggest the means of prevention of this mighty evil, or remedies against its extended ravages. I must however be permitted to say, that if parents, masters, and guardians, magistrates and ministers of religion, and all lovers of their country, would unite in placing dram shops and tipping houses on a level with the haunts of counterfeiters, the depositories of stolen goods, and the retreats of thieves—if over the doors of every house furnished for the purpose of practising this vice, public opinion would fix its seal of reprobation, by inscribing—"THE WAY TO HELL LEADING DOWN TO THE CHAMBERS OF DEATH," we might expect that these prolific sources of ruin would soon be annihilated, and this great evil, in part, at least, cease to disgrace our fair land."

From the Journal of Health.

## POPULAR ERROR—STRENGTH AND DEBILITY.

A popular error, the fruitful source of improper habits and of disease, is the fear of debility. Weakness or exhaustion is looked upon as the chief cause, either remote or immediate, of nearly all the physical suffering to which the human system is liable. To guard against debility, therefore, or to remove it when present, occupies much of the attention and solicitude of the public mind; and upon these two points many ruinous mistakes are hourly committed. If the means pointed out by nature herself, as the best to preserve the body in the free and vigorous performance of all its various functions, were those popularly employed to shield it from debility—no harm, but on the contrary, much good would result. If a plain and temperate diet, a due degree of appropriate exercise, pure air, proper clothing, in connexion with an unswerving conscience and a cheerful mind—were the remedies to which men were in the habit of resorting, to sustain the strength of their system, the "mens sana in corpore sano" would be a far more common possession than is now the case: unfortunately, however, a very different course of conduct is in general pursued. From an ignorance of the rules of health, and their consequent violation, the integrity of some internal organ is impaired—it can no longer perform its functions with that degree of perfection and regularity necessary to the well-being of the system. If it be an organ essential to life, every other suffers with it, and the individual is incapacitated from his accustomed bodily or mental labour. According to his own account, he is in a state of debility. This, to a certain extent, is true; but it is a debility that can be removed only by restoring to health the organ primarily affected: a task for which the experienced and skillful physician is alone competent. But the sufferer is himself of a different opinion: he is debilitated; all he requires is something to restore strength to his system generally; additional and more stimulating food; some cordial or elixir—some potent tonic! These are soon obtained; a momentary excitement is the result, to sustain which requires their frequent repetition: but so far from any permanent advantage resulting from their use, the symptoms advance with increased rapidity; the individual becomes more and more exhausted; and, if he fall not a speedy victim to the disease itself, he too often does to the effects of intemperate habits induced by the remedies to which he has had recourse.

It is not merely in disease, that erroneous opinions in regard to debility, are productive of evil effects. During health, the same injudicious means are resorted to, to sustain the strength of the system, as are supposed capable of restoring it, when absent.

The infant in the nursery is too often pampered into disease, under the ridiculous notion of ministering to its strength; while every day, the adult, to augment his vigour or prevent debility—to accelerate digestion, or to guard his system from the supposed weakening influence of external agents,—pours into his stomach a variety of articles, the direct tendency of which is to destroy the functions of the latter organ, and to spread disease, suffering, and debility, through every portion of the body.

The means of avoiding disease, (temperance, pure air, exercise, and the subjection of the animal passions,) are the only ones capable of increasing and maintaining the physical strength of the system: from the inventions of the cook, the products of the still, or the com-

binations of the apothecary, directly opposite effects invariably result.

## YOUTH'S DEPARTMENT.

## LAURA.

"This frock is very plain, I think I will not wear it to day," said Laura, as she carelessly threw from her the neat white muslin dress she had held in her hand; "and here is another that looks no better; I wish mamma would let me dress as other girls do." And Laura sat on the side of her bed, and felt very unhappy indeed. She was going to her aunt's to see some of her cousins, who had just arrived from New York; and she knew their dress would be very gay and rich, and poor Laura did not know, or she did not recollect, for she had often been told, that sensible people never love a little girl more for being dressed very expensively, or wearing a great deal of trimming. But Laura just then did not care for being loved, she wanted to be admired, and for her fine clothes too, and she leaned her head on the pillow, almost ready to cry, and I dare say, thought she had a great deal of trouble, more than some little girls whose father and mother have been taken away from them, and they have no home, and no clean clothes to put on.

Laura, my dear said her mother, (who just then entered the room,) it is late, are you not ready?

That frock is not fit to wear, mamma, said Laura, pointing to the open drawer, and this is tumbled, and I cannot wear it, my cousins will be dressed so well. "It is tumbled then by the careless manner in which you have thrown it from you," her mother replied, "Laura, Laura, I am ashamed of you. When I was your age, my dear mother kept a school, she had but a few scholars, and was obliged to work hard, to be able to keep us clean and neat; this was all she desired. I had one nice white frock, and this I always took great care of and was well pleased with. But when I used to go to church, I was so foolish, and so wicked, as to look at the rich dresses of the ladies, and of the little girls I saw there, and to think that I could be quite happy if I could dress so. One day, a lady came to church, and sat near me, and she brought a little girl, whose clothes were very rich and costly; they were trimmed with lace, and she wore many golden trinkets. But the child looked very sick and pale, almost like death, so that I turned away from her, and felt alarmed, and the next week that poor little girl was laid in her grave, but she did not want to die. And, Laura, I never repined and sighed for an expensive dress again, for when such thoughts came into my mind, the pale, sick face of the child was always before me.—And I was glad that my poor mother did not know all my foolishness; it would have grieved her so much. And when, soon after, in the Sabbath School, it pleased God to open my eyes to see how very wicked I was by nature, and how I had even loved to sin, I wondered that he had not cast me off forever, and left me no space for repentance. But I felt that it was for the sake of Jesus Christ alone, that such a sinner as I was could ever hope to be saved."

Laura hastily rose, put her arms about her mother's neck, and begged that she would forgive her, and that she would pray that God would forgive her, and that he would give her a new heart, that she might be able to put away from her such evil thoughts. She then quickly put on her plain frock, and went to meet her cousins, but Laura did not much regard their dress; she found them to be fretful and ill natured to each other, and she passed all the time in showing them her aunt's pictures, and other new things, and she was glad when it was time to go home.

Laura's mother was quite pleased to see her look quite thoughtful, when she came home, and she conversed with her for some time, and explained to her the folly of thinking so highly of any of the perishing things of this world.—"If your mind is filled, and your attention occupied with the vanities of dress, and gayety, now," she said, "you will, as you advance in life, become more and more absorbed by them, to the neglect of your eternal interests, and the concerns of your never dying soul! Listen then, my child, to the voice of your mother, and listen to one whose love exceeds the love of an earthly parent; humble yourself before God, give your young heart with its early affections, to him who died to redeem you, and you shall find your peace to flow as a river, and as the waves of the mighty sea."

Albany, Aug. 5th 1829.

From the Philadelphia Recorder.

## SERMON FOR CHILDREN.

Mr. Editor,—A small volume of sermons, published in England by a lady, for the benefit of children, has been placed in my hands; one of which I now send you, hoping that it may prove instructive to your juvenile readers. Z.

Acts viii. 32. "He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth." Upon hearing this scripture, you are ready, perhaps, to say as the Eunuch did to Philip, "Of whom does it speak?—who was the person who was thus cruelly treated?" Like Philip, we would take this text and preach unto you, Jesus. Yes children, it was Jesus, the friend of sinners, your compassionate Saviour; who was thus cruelly put to death. But you will ask why, what evil hath he done? He did no sin, neither was guile found in his mouth; he was holy, harmless, and separate from sinners; but he was wounded for our sins, he was bruised for our iniquities; all we, like sheep, have gone astray; we have turned every man to his own way, and the Lord hath laid upon him the iniquities of us all.

The blessed God, children, made us to be holy, and happy; but like the silly sheep, have wandered into the way that leads to death, and destruction. All mankind have forsaken God; broken his commandments, and deserved death.

In this sad state, Jesus, our compassionate

Saviour, saw us ready to perish; and, like the good shepherd, offered to lay down his life for the sheep: rather than we should perish, he would bear our sins in his own body on the cross, and answer for all our guilt. He knew this would be a sacrifice well pleasing to his Heavenly Father, who is not willing that any should perish. And he said, Lo! I come to do thy will, O God! And now, having loved his own, he loved them even to the end: he loved them even unto death. Think, children, what he endured for your sakes; for your salvation, he was led as a sheep to the slaughter. You cannot think of the innocent sheep being led to the slaughter, without pity and compassion; and can you read the sad history of your Saviour's sufferings and death, without sorrow and love? He was scourged, he was crowned with thorns, he was buffeted, and spit upon, he was mocked, and reviled, and then crucified between two thieves; and all this he bore like the patient lamb, before his shearers, while they were stripping the wool from his back. When he was reviled, he reviled not again; but while his cruel murderers were taking away his life, he said, Father, forgive them, for they know not what they do.

Now, my little friends, do you not overflow with gratitude and love to this compassionate Saviour of sinners? Has he thus loved you, and will you not love him? Greater love, he could not show, than by laying down his life for you. He had power to save his life; with a look he could have struck his enemies to the ground; but how then could the Scriptures be fulfilled? How could God be glorified, and sinners saved?

Will you not, children, forever hate sin? for that was the cause of his sufferings and death.—Surely, the blessed God must hate sin, or he would not have given up his dear, his well beloved Son to die for it. It was sin that brought sickness and death into our world, makes us like Satan, and fit for hell. It was sin that provoked the blessed God to destroy the world by water, after he had made it; it was sin that provoked the blessed God to destroy Sodom and Gomorrah with fire from heaven; It was sin that provoked God with the children of Israel in the wilderness; and it was sin that at last crucified the Lord of life and glory.—And do you not think children, that sin must still be displeasing to God? Has Jesus died to save you from all sin, and will you indulge sin in your hearts? Remember Jesus died, not only to save you from the punishment of sin and hell, but to save you from sin itself; to make you holy, that you may be happy; for without holiness, you cannot be like God in this life, and without holiness you cannot dwell with God in heaven.

God will have the Christian thoroughly humbled and dependent. Strong minds think perhaps, sometimes, that they can effect great things in experience by keeping themselves girt up, by the recurrence of habit, by vigorous exertion. This is their unquestionable duty. But God often strips them, lest they should grow confident. He lays them bare—he makes them feel poor, dark, impotent. He seems to say, "Strive with all your vigour, but yet I am He that worketh all in all."—Cecil.

## PROTECTION INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals of FIRE and MARINE INSURANCE. At their office in State Street, a few doors west of Front-Street.

THIS Institution was incorporated by the Legislature of this state at their last session, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount (\$250,000) is vested in Bank Funds, Mortgages and approved insured notes; all which, on the shortest notice, could be converted into Cash and appropriated to the payment of losses.

The Directors pledge themselves to issue policies on as favourable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

WM. W. ELLSWORTH, President.  
THOMAS C. PERKINS, Secretary.  
Hartford, July, 1828.

## ÆTNA INSURANCE COMPANY.

Incorporated for the purpose of Insuring against LOSS and DAMAGE by FIRE only, with a Capital of

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The Directors of the Company are.

Thomas K. Brace,	Denison Morgan,
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Samuel Tudor,	Jesse Savage,
Henry Kilbourn,	Joseph Pratt,
Griffin Steadman,	George Beach,
Joseph Morgan,	Oliver D. Cooke,
Elisha Dadd,	James Thomas,
Stephen Spencer,	

THOMAS K. BRACE, Presid.

JAMES M. GOODWIN, Secretary.  
Hartford, June 21.

## NOTICE.

The Hon. Court of Probate within and for the District of Farmington, have limited and allowed six months from this date, to the creditors of Seth Gaylord, late of Bristol, deceased, to exhibit their claims to the subscribers for settlement. All persons who neglect to exhibit their claims within said time properly attested, will be deemed a recovery, and all persons indebted to said estate are requested to make immediate payment.

JOEL TRUEDELL, } Admin-  
FRANKLIN GAYLORD, } trators.  
Bristol, Aug. 17th, 1829.